8.

¶ A Sermon preached at Greenewiche, before *the Queenes Maiestie, by the reuerende* Father in God the Byshop of Chichester, the 14. day of March. 1573.

Seene and allowed according to the order appointed.

Quam speciosi pedes euangelizantium pacem, euangelizantium bona. Rom. 9.

Imprinted at London by Thomas Dawson, *for Frauncis Coldocke.* Anno. 1586.

¶ To the Reader, Thomas Browne wisheth grace and peace.

WHere as among other learned and notable sermons preached this Lente before the Queenes most excellent maiesty, and by her grace highly commended, I vnderstood by those that were present, that her highnes also liked verye well, and commended most gratiously that sermon which the learned and reuerend father in God, the bishop of Chicheſter preached before her Maiesty, insomuch that some noble peeres, and many other desired a copy of the same. I partly to satisfie their desire, partly to signify some sparke of my good will and duty towards the authour and preacher of this sermon, my very good Lorde (of whome I haue receiued benefite) trauelled so farre with those that could pleasure me in this behalfe, that I at length not onely receiued notes; but almost the whole discourse of that learned sermon, although not altogether in such sort as was by the reuerend father preached, yet as [illegible] as could be remembred. And for the benefit of other I haue here published the same, trusting that this my labour will be noother wise construed then thus: that whereas I my selfe can offer as of my selfe, very little or nothing at al to the building of Gods temple, I thoght good to bring thereunto a goodly and beautifull pillar, made by [illegible] and noble woorkeman, which I trust for the excellencie thereof will be of a

great many with plausible allowaunce ioyfully receiued, to whome for the better encreasing of their ioy, I wil say that which Aeschines said vnto the mē of Rhodes, who wondred maruellously at the Oration of that famous orator Demosthenes, being but said and recited by him vnto them: *Quid, inquit Aeschines, si ipsum audissetis sua verba resonantem? sentiens in Demosthene magnum Demosthenis partem deesse, si quæ ipse dixit ab alio recitarentur:* Doe yee maruell, sayde Aeschines, at this my rehearsall of Demosthenes Oration? what if you had hearde himselfe sounding and pronouncing his owne wordes? Meaning thereby, that in Demosthenes greate part of Demosthenes was wanting, when that those thinges which he spake were recited of an other. I doubt not, but vnto all, this my little trauayle will bee acceptable: to them that were presente, beecause they shall agayne be put in minde of that which they before hearde, and so may more deeply consider the same: to those that were absent, for that they shall heare that which before they hard not, and so bee made better learned vnto saluation. And thus desiring thee good reader, to be thankfull vnto God for this and other good fruites of the labourers in his vineyardes, I bidde thee farewell. From Westminster the sixt of Aprill.

1574.

A godly Sermon preached at Grenewiche.

God be mercifull vnto vs, and bleſſe vs, and ſhew vs the light of his countenance, and bee mercifull vnto vs: that his way may be known vpon earth, his ſauing health among all nations, thoroughe our Lorde Ieſus Chriſt. Amen.

REmember thy maker in the dayes of thy youth, before the time of trouble come, and the yeeres approche, of the which thou ſhalt ſay, I haue no pleaſure in them.

2 Before the ſunne, and the light, and the moone, and the ſtarres be darkened, and the cloudes returne after raine.

3 Before the keepers of the houſe do tremble, and the ſtrong men doe bow, & the grinders do ceaſe, being few in number, and they that looke out of the windowes waxe darke.

4 And they ſhutte the doores in the ſtreete through the weakeneſſe of the voice of the grinding: & they wake at the noiſe of the birde: and all the daughters of muſicke bee deafe.

5 Before the high ones do dread and ſhake in the waye: The Almonde Trees doe bloſſome, and the Graſhoppers doe ſticke vp, and the Capers waſted: for man ſhall goe to his long home, and the mourners ſhall goe about in the ſtreete.

6 Before the ſiluer thread be lengthned, and the golden caul doe ſhrincke, and the Pype bee broken vppon the ſpringe, and the wheele vppon the ciſterne.

7 For duſt ſhall returne to earthe from whence it was, and the ſpirite to God which gaue it.

Before I proceede any farther, I ſhall moſte humbly beſeech you to pray.

THe Preacher King Salomon in the eleuen Chapters going before, hath reckoned vp all the ioyes and pleaſures, both of the body, and of the mind, and hath founde by the wiſedome of God, that they be all

all meere vanity and misery: for hee sayth, I haue considered all the workes that are done vnder the Sunne, and beholde all is vanity and vexation of the spirite. And Eccle. 1.
thereupon taketh occasion in this twelfth Chapter, to exhort euery one to serue God in time, before trouble come, or sickenesse greeue, or age presse, or death carry vs away. For the body that is but dust, shall goe againe to dust, and the spirite whiche is eternall shall returne to God, as will more playnly appeare by a briefe discourse, and expounding of the Metaphors and darke speeches,

Remember thy maker in the daies of thy youth. That is: Serue the Lorde thy God that made thee of nothing, & redeemed thee of worse than nothing, whilest thou art yong, strong, healthfull, rich, and merry.

Before the time of trouble come, & the yeres, of the which thou shalt say, I haue no pleasure in them. That is: before pouerty, sickenesse, losse of friendes, banishment, persecution, and misery come vpon thee, in the which flesh and bloude hath no pleasure.

Before the ſunne and the moone, and the ſtarres be darkened, and the cloudes returne after raine. That is: Before thou fall to ſuch extremity, that thou not only do not take any ioy or comforte of the lighte of the ſunne, of the moone, and of the ſtars, and other creatures which God hath made for the comfort of man: but the cloudes returne after rain, ſickneſſe grow vpon ſicknes, griefe vpon griefe, pain vpō pain, ſorow vpon ſorow. Theſe Metaphors doe ſignifye trouble and ſickneſſe.

Before the keepers of the houſe doe tremble. The body is called the houſe, for that as a man is lodged and dwelleth in his houſe for a time: So the ſoul or ſpirit is lodged and dwelleth in the body as in his houſe for a time. The hands be called the keepers of this houſe or body: for that, as the keepers of the houſe do dreſſe vp the houſe, repayre and defende the houſe from ſpoyles & breaches: So the handes doe apparrel, feede, repayre, and defend the body from ſpoiles and inconueniences.

The ſtrong men do bow. The leggs be called ſtrong men: for that as ſtrong men

be porters, and beare burdens, and as postes and pillers do beare vp houses, & buildings: so the leggs of men do bear vp the burdens, the buildings, the houses or bodies of men.

And thy grinders doe cease being few in number. The teethe bee called the grinders: for that, as the Millstones doe grinde, bruse and make small the Corne that is to be baked: Euen so the teeth do grinde, chaw, and make small the meate that is to bee baked or concocted in the stomack.

And they that looke out at the windowes waxe dark. The windows be called eye lids, the eyes be those that looke out by the Windows. For as they which are in the house, are comforted & directed by the light which they see by the Windowe opened: so the powers of the bodie bee comforted, and directed by the lighte which they receiue by the eyes, the eye liddes beeing opened.

And they shut the doores in the street. The lippes bee called the doores, for that as the doores doe shut and close in al things that be in the house: Euen so the lippes do shut and close the tongue, the breath, and all other things that be in the house of the body.

And they wake at the noise of the bird. When men ware olde, their braine wareth dry, sleepe fayleth, and then they rather slumber than sleepe, in so much that the crowing of a Cocke, the chirping of a birde, or any little noyse will awake them.

And all the daughters of musicke bee deafe. The eares be called the daughters of musicke, for that the harmony and consent of notes and soundes, is tuned and iudged by the eare.

The high ones do dread and shake in the way. The vpper partes of the body bee called the high ones, which in aged persons doe crooke and stoupe, and as it were, shake for feare.

Before the Almond trees do blossome. The heade is called the Almonde Tree, and gray haires the blossomes: for that as the blossoms doe cause the Almond tree to shew all white, so the gray hayres doe make the head shew all white.

And the Grashoppers sticke vp. The shoulders be called the Grashoppers, for that as the Legges and wings of Grashoppers doe sticke vp, and appeare aboue the body: so

the

the shoulders in leane and aged persons doe sticke vp and appeare about the body.

And the capers wasted. The capers doe heere signify the reynes: for that *Caparis* is an herb which is verye good for the reynes. His meaning is, before you bee aged: for that in aged persons the handes do quauer and tremble, the legges be faynt and feeble, the teeth decay and fall out, the eyes ware dimme, the lippes will not easily open and shutte: they sleepe little, and watch muche thorough the drinesse of their brayne: their hearing fayleth, they stoupe, and shake as they goe, their heades be white, their shoulders sticke out, and their reines be wasted.

Before the siluer thread be lengthened. The siluer thread is the sinewes which doe stretch and lengthen vpon death, and they be called siluer threades, for that they bee white like siluer, and doe holde, binde, and tye together the bones of the bodye, which would else one fall from another, as threads and lines doe binde together other loose hinges.

And the golden caul doe shrincke. The skinne which couereth and encloseth the brain

brayne is called the golden caule: because it is yellowe like golde, and doth encloſe, and keepe together the brayne, as the caule doth encloſe, and keepe together the heare.

The pypes be broken vpon the ſpring. The hart is called the ſpring, & the arterie the pipe: for that as Water hauing the beginning in the ſpring, dothe flowe out of the ſpring into the pipe, and from one pipe to another to euery office in the houſe: ſo the vitall ſpirites ſpringing or beginning in the heart, go out of the heart into the arteries which be round & hollow like cunduit pipes, and runne from one artery to another, to all the partes of the bodye.

And the wheele vpon the ciſterne. The ſtomacke is called a ciſterne, a lake, or a poole. For ſo the Hebrue word doth ſignify, and the liuer is called the wheel, the wrench or plumpe: for that as waters do not ſpring in a lake or Poole, but eyther fall by raine, or be gathered together by the induſtry and deuiſe of man: ſo meate and drinke haue not their beginning in the ſtomacke, but be put into it by the hande or mouthe. And as

by

by a wheele and Wrenche, or plumpe and certayne lines, men doe Plumpe and drawe Water out of the Lake or Poole for their necessarie vses: so the Liuer by the veynes doth plumpe and drawe the iuyce oute of the stomacke, and doth alter and chaunge it into bloud, and conuey it into the nourishment of the body.

For dust. That is, the flesh and bones, which were made of earthe and Dust, shall dye and rot, and returne to Earth and dust agayne.

The spirite shall goe agayne to God, which gaue it. That is, (sayth the Chalde. Paraphraste) the soule shall goe agayne to stande in iudgement before the Lorde which gaue it to man.

The principall Lessons bee these: Firste, that eache one ought to serue God in time.

Next, that trouble, sicknes, age, and death be Gods Bayliffes to arrest and warn vs of our duety to God.

Thirdlye, that euerye one shall rise agayne, and giue an account to God of his doinges.

The first Lesson is contained in these wordes:

woꝛds: Remember thy maker in the days of thy youth: in the which we are to learn:

1 Fiꝛst, what it is to remember God.
2 Secondly, to note the cause that moueth vs to remember him.
3 Thiꝛdly, the time and seaſon of this remembꝛance.

The remembraunce or dutifull ſeruing of God.

IT appeareth by the courſe of the Scriptures, that to remember our maker, is
Rom. 5. 10. to beleeue in God, and Chꝛiſt Jeſus, which gaue himſelfe to dye foꝛ vs beeing his enimies, which hath quickned vs beeing deade
Epheſ. 2. 1. in ſinne, who beeing once deade in the infirmity of the fleſh, roſe againe with power,
Ephe. 4. 8. aſcended into heauen with Maieſtie, hath
Epheſ. 1. 21. led away Captiuitie captiue, and reigneth in heauenly thinges, aboue all pꝛincipalities and powers, and aboue euerye name that is named, not onely in this woꝛlde, but in the woꝛlde to come. Who by his fleſhe hath taken away the diuiſion and ſeparation that was betweene God and vs, abo-
Ephe. 2. 15. liſhing the lawe which was ſet againſt vs

in precepts and decrees. Who is our peace our aduocate, and propitiation for the sinnes of the whole worlde. By whome wee haue boldnesse, and entrance with all confidence throughe fayth in him. For as there is no way into the house but by the doore: so there is no cõming to God, but by faith in Christ. By this dooze entred Cornelius the Romayn: by this dooze entred the Aethiopian Eunuch. By this dooze Zacheus receiued the person of Christ into his house, and saluation to him and his whole familie. By this dooze the iayloz mentioned in the 16. of the Actes, receiued saluation to him self, & all his house. And Ambrose vppon the Epistle to the Romans: This was God his determination, that the lawe surceasinge, the grace of God shoulde require only faith to saluation. And Basill in his booke *de humilitate*: The humble knoweth that hee is voide of true iustice, and that he is iustified by onely fayth in Christ. And Hezechius vpon Leuiticus, sayth: The grace of God is giuen of mercy and fauoure, and receiued by onely fayth. And Chrysostome vpon the epistle to the Galathians. chap. 3.

Ephe. 2. 1
Iohn. 2. 2
Ephe. 3.
Act. 10. 1
Actes. 8.
Luke. 19
Actes. 16
Basilius.

They

They sayd: whosoeuer stayth himselfe vpon onely fayth is accursed. Contrariwise S. Paul prooueth, that whosoeuer stayeth himselfe vpon onely fayth, is blessed.

And yet as fire euer giueth lighte and heate, so true faythe euer yeeldeth the feare of God, and loue of God. When S. Paule had first taught the Romaynes, that they were sealed and assured of eternall life by fayth in Christe: After he teacheth them to yeeld them selues a quicke, holye, and pleasaunt sacrifice to God, which is their dutiful seruing of God. When S. Paule had first taughte the Ephesians, that Christe is the earnest of their inheritaunce, after hee teacheth them to put on the complet armour of God, hauing their loynes girded in trueth, & hauing on the brestplate of righteousnesse, and their feete shodde with the Gospell of peace, to take vnto themselues the shielde of fayth, and the Helmet of saluation, & the swoorde of the spirite, which is the woorde of God, and to pray & watch with all perseueraunce. So when the Preacher had taught first the remembrance of God, after hee teacheth the feare & loue of God: let vs heare

rom. 12. 1.

phes 1, 14

ph. 6. 14.

ecle. 12. 13

the

the conclusion of all, sayth hee: feare God, and keepe his commaundementes, for that is the duty of each man. Nowe to keepe God his commandements, and to loue God, is all one, as Christ teacheth vs in the 14. of Iohn. If you loue me, keepe my commandements. To the same effect doth S. Hillarie expounde this sentence. Remember thy maker that thou maiest reuerence his maiesty mightily, loue his goodnesse feruentlye, embrace his trueth zealously, and beleeue his promises faythfully. And also S. Augustine, Remember thy maker, that is, remember his might, that thou maiest beleeue: his mercie, that thou mayest hope: his iustice, ẏ thou mayst bee fearefull: his goodnesse, that thou mayst be thankfull. Iohn. 14 *Hillarius.* *August.*

The cause which mooueth vs to remember God.

THe cause which mooueth vs to remember God, is imployed in this worde Maker. For diuers good writers both olde and newe, saye, that this is the sense. Bycause thou arte made after the Image of God, *Totus es obligatus ad eius seruitutẽ.* Thou

art wholy bound to ſerue him. The image
hc.4.24. of God (accoꝛding to S. Paule) is nothing
elſe but righteouſneſſe & holineſſe of trueth:
So that the Pꝛeacher ſayth thus muche:
God hath made thee, and made thee iuſt and
holy, therefoꝛe thou oughteſt to ſerue him.
od.20.2. In the 20 of Exodus, the Loꝛde ſpake
all theſe ſayings: I am the Loꝛde thy God,
which bꝛought thee out of the lande of E-
gipt, out of the houſe of bondage. Thou
ſhalt haue none other Gods but me. In the
kod. 19.3. 19. of Exodus, God ſayth to Moſes: Theſe
things ſhalt thou tell to the houſe of Iacob,
and declare to the houſe of Iſraell, your
ſelues haue ſeene what I haue done to the
Egiptians, howe I haue carried you vppon
the winges of Eagles, and haue adopted
you to mee: if theꝛefoꝛe you heare my
voyce, and keepe my couenaunt. &c. In
the fift Chapter of Eſay, My beeloued had
ſa.5.1. Vineyard in a plentifull grounde, and he
hedged it, and walled it, and pickte ſtones
out of it, and planted it with good grapes
and builded a Tower in the middes of it
and a Wine pꝛeſſe in the middes of it.
What coulde I haue done (ſaith he) foꝛ my
vine

vineyard that I haue not done : but that I looked it should yeeld grapes, and it yeelded wilde grapes: I looked for iudgement, & beholde iniquity : I looked for Iustice, and beholde outcry. In Micheas the 6. chapter: My people, what haue I done to thee, or wherein haue I greeued thee? aunswere me. Surely I brought thee out of the Land of Egypt, I deliuered thee from the house of bondage, I sent before thee Moses, Aaron, & Miriah. Remember therefore what Balak King of Moab hadde deuised, and what Balam the sonne of Beor aunswered him from Sittim vnto Gilgall, that thou maiest knowe the righteousnes of the Lord, and what the Lorde requireth of thee: to doe iustly, and to loue mercie, and to humble thy selfe, and walke with thy God. And in the 102. Psalme: O my soule, prayse thou the Lorde, and all that is within mee blesse his holy name. O my soule praise thou the Lord, and forget not all his benefits, which forgiueth thee all thine iniquities, which healeth all thine infirmities, which deliuereth thy life from death, which crowneth thee with mercy and goodnesse. Mich. 6. Psal. 102. 1

The graee and mercy of God hath made man iust and holy. The grace and mercy of God hath brought man out of the hellishe Egypt, and carried him vpon the winges of Angels. The grace and mercie of God hath planted the Vyneyarde of his Churche in a fertile ground: hath hedged it with his law: hath walled it with Sacraments: hath picked out the stones of Superstition and wickednesse: hath builded a Tower, and sette Watchmen, Patriarches, Prophetes, Apostles, Euaungelistes, and Pastours to keepe it: hathe made a Wine presse of Princes, Iudges, and Magistrates. The grace and mercy of God hath set ouer his people godly Kings and Queenes, godly Preachers and Ministers. The grace and mercy of God forgiueth all their sinnes, healeth all their infirmities, and giueth them the Crowne of mercye and goodnesse. The grace and mercye of God is the cause of all blessinges and goodnesses. Euery good gift, and euery
Iam. 1. 17. perfect gift (as saith S. Iames) is from aboue from the father of light.

Ephes. 1. 3. Blessed be therefore God, euen the Father of our Lorde Iesus Christ, which hath

bles

blessed vs w al spiritual blessings in heauenly things in Christ. As he hath chosen vs in him before the foundation of the world, that we should be holy and without blame before him in loue, who hath foreappointed vs to bee adopted thorough Jesus Christe, vnto himselfe, according to the good pleasure of his wil, to the praise of the glory of his grace wherewith he hath made vs accepted in his beloued: by whome wee haue redemption through his bloode, euen the forgiuenesse of sinnes, according to his rich grace, whereby he hath beene abundant towarde vs, in all wisedome and vnderstanding. And therefore he giueth great and iust cause to euerye one to remember and serue him.

For sith the father hath entayled his lands vnto his sonne, eache sonne ought, and a good sonne will honour, loue, and obey so good a Father. Sith a friend hath made a deed of gift of all his goods to his friend, ech friend ought, and a good friend wil be kinde and thankful to him and his again. The God and father of heauen & earth hath entailed & assured the Lande of eternall ioye to vs his children. Their good friende and brother

.th.1.25. Christe Jesus hath giuen them him selfe to
ith.4.2. be borne of a virgin, to hunger and thirst, to
in 19.28. be spitted on and scourged, to bee rente and
ith.26.67 torne, to suffer death, and death of the crosse,
1.19.1. to beare the paines and tormentes of Hell,
in.19. and Gods wrath. Hee hath giuen them his
ith 27.46 holinesse, his righteousnesse, his trueth, his
Cor.1.30. patience, his mercie, and the inheritaunce
of his glorious kingdome. And therefore
they ought to be obedient to so good a father,
and to be thankfull to so louing a brother.
ay.1.3. The Oxe doth knowe his owner, and the
Asse his Maisters cribbe, and much more
ought man to knowe the mighty Lord, and
l.103. merciful God. The sunne setteth and riseth:
the Moone keepeth his full, his wane and
chaunge: the sea doth ebbe and flowe: the
earth yeeldeth grasse and corne, and fruite
for man, as God hath made them, and ap-
pointed them to doe: And shall not man la-
bour and watche, pray and fast, be mercifull,
iust, holy, and true, as God hath made him,
and appointed him to be?

The frowarde sayth: wee may doe what
eut.11.32 we list: but the holy ghost saith, thou shalt
onely do that I command thee. The epicure
sayth

sayth: Let vs eate and drinke, and bee mery, for to morrowe shall wee die: But the holy ghoste sayth: Meates are ordeined for the belly, and the belly for meates: but God shall destroy both it, and them. The reiect sayth: It is as good to sit idle, as work idle, and it needes not or it bootes not: But the holy Ghost saith: al these blessings shal come vpon thee, and take hold of thee, if thou shalt keepe my word. Blessed shalt thou be in the City, and also in the field: blessed shalt thou be when thou goest foorth, and when thou commest in: blessed shal be the fruite of thy body, and the fruite of thy grounde, and the fruite of thy cattell, and all that thou settest thy hande vnto. But if thou doe not keepe my lawe: Cursed shalt thou be in the Citye, and also in the fielde: cursed shalt thou bee when thou goest foorth, and when thou commest in: cursed shall bee the fruit of thy body, and the fruite of thy grounde, and the fruite of thy cattell: and cursed shall bee all that that thou settest thy hand vnto.

1. Co. 15.
1. Cor. 6.
Deut. 28

The time of our remembraunce.

IN the dayes of thy youth. The Hebrue word Bakarah signifieth youth, or a thing chosen of the roote Bakar. For that a young man is chosen, and apte for any worke, or any thing. So the time of oure remembrance, is our young yeares, our flourishinge dayes, the time of prosperitie, the time of this our life, whilest we may bee framed to remember God. In the morning sowe thy
Ie.11.6. seede: make no tarrying to turne vnto the
Ies.5.7. Lorde, and put not off from day to daye: for sodainelye shall the wrathe of the Lorde breake foorth, and in thy security thou shalt be destroyed, and thou shalt perishe in the dayes of vengeance, for man doth not know his time, but as the fishes that are taken in an euill nette, and as birdes that are caught in a snare: so are the children of men be snared in the euill time, when it falleth vppon
0.16.15. them sodenlye. *Ecce venio sicut fur:* Behold, I come sodenly like a theefe: Blessed is he that watcheth, and keepeth his garmentes.
Ecc.9.10. Whatsoeuer thy hande can doe, doe it by and by. For there is neither worke, nor inuention,

uention, nor knowledge, nor wisedome in the graue whither thou goest. Worke while day is, for night wil come when no bodye canne worke. Cast thy bread vpon the Waters, Iohn.9.4
for after manye dayes thou shalt finde it. Giue a portion to seuen, and also to eighte: for thou knowest not what euill shall bee vppon the earth. Noah builded the Arke whilste the Weather was fayre: Ioseph Gen.6.14
made barnes and grayners, and layde vp Gen.41.
grayne: and Corne in the seuen plentifull yeeres. The Ante hauinge no guide, master, prou.6.7.
nor Ruler, prouideth meate for her selfe in sommer. *Ante languorem adhibe medicinam:* Eccle.18.
Before sickneſſe take Phisicke, and before iudgement trye thy selfe, and thou shalte finde fauour in the sighte of God. The fiue Mat.15.1
wise Virgins tooke oile in theire vesselles, with their Lampes, and were readye when the Bridegrome came forthe, and went in with him to the marriage. The Lorde prayseth the vniust Steward, for that hee hadde done wiselye: and Christe willeth his, to Luke.16.
make them friendes of the Mammon of iniquitie, that when they fayle, they maye receiue them into euerlasting Tabernacles.

Nowe for our particular instruction: God hath deliuered Englande from forrain bondage: the burden whereof as wee maye beholde in our neighboures on euerye side, so haue wee domesticall glasses to see it in. Howe the Danes ouerrunning this Lande, caused the Englishmen to eare and to sowe their Lande, and doe all other labours, and the Danes did vse their wiues, Daughters, and seruauntes at their pleasure: and if any Englishman hadde mette a Dane vppon a bridge, the Englishman might not stirre one foote before the Lorde Dane was past: and if the Englishman had not made lowe curtesie to the Dane at his comming by, he was sure to be sharply punished. The Normans hauing tytle by english bloude, & speeding by the good will of the most of English nation, yet burdened them with great tribute and exactions, tooke to themselues the chief possessions of the land, ordeined newe lawes and newe coynes, ouerthrewe the Houses of the Nobilitye, and filled all Churches with strangers.

God hath deliuered his English Church from the Romish Pharao, which did not on-

ly

ly keepe it vnder with the burdens of Annates, Elections, preuentions, Totquots, Tollerations, Bulles, Seales, Signatures, Smokefarthings, and Peterpence, and such like: But also loaded their consciences with the strawe and clay of superstition, erroure and ignorannce. Exod. 5 Exo. 5. 7

God hath caried the chiefe of England, the Nobles, ministers, and many other good folke vpon the Eagles wings, through maruellous dangers, & miraculously preserued them, as their owne consciences doe beste knowe. For remember what Athalia and hir bloudye Priest Matham: what Balam of Italie, & his persecuting Kings Balaac and Sehon: what his cruell Dukes Rabsache and Holoferne: what Adonias, and Abisac had deuised: and what their Balamites aunswered them from Sittim to Gilgall, from the beginning of thornes and troubles, to the wheele and type of rule and dominion. 2. Reg. 1 2. Re. 11. Num. 22. 2. Re. 18. Iud. 7. 1. 1. Reg. 2. 1

God hath planted his englishe Churche in a pleasaunt, fertile, and healthfull soyle: hee hath giuen it plentye of all manner of victualles: hee hath endued it with peace

and

and conoyde aboue all Countries rounde aboute it: Hee hath hedged it with his Gospell, the seede of grace, which sowne in the furrowes of Christian heartes encreaseth and multiplieth exceedinglye: the pretious Jewell more deare to the Godlye, than all the Treasures of the World: the spiritual sworde that cutteth the heartes, and parteth the fleshe from the Spirite: the Heauenly Nette, that encloseth and bringeth together the children of God: the Water of life, which washeth away oure sinnes: the sacred fire, that burneth awaye the superfluous humoures of worldlye desires: the wholsome leauen that seasoneth and edifieth the soule: the sweete breade, that feedeth the man of God: And the true keye that openeth to vs Christ Jesus, the doore of the kingdome of heauen.

.13.3
th.13.45
e. 6.17.
h.13.47
c.22.17
.23.29.
th.13.33
c.11.52.

God hath builded in it the sincere and substantiall walles of the Sacramentes of Baptisme and the Lordes Supper, the seales of fayth, the watch wordes of Christian souldiers, the Jmages of our Resurrection, and the pawnes of our saluation. Hee hath pickte out the Stones of errour

and

and hereſie.

God hath ſet ouer it Miriah, to ſet fooꝛth his gloꝛie, to cauſe his woꝛde to be taught, to aduaunce vertue, to puniſhe vice, to bee a nurſe and fofterer of his people, to wꝛite out his booke, and to reade on it continually, to keepe his commaundementes, not turning from them to the lefte hande, noꝛ to the right. He hath ſet ouer it many good Moyſeſes, that may ſtande in the gappe, to turne away Gods wꝛath, to guide gods people in the wilderneſſe of theſe perillous dayes, and to iudge them from moꝛnyng to euening: and many good Aarons to ring the golden belles of the Lawe and Goſpell in Gods Sanctuarie and Churche, to pꝛeſent Sacrifices of thankeſgiuing, and to giue lighte to Gods people by his woꝛde. Hee hath placed in it keepers and watchemen, pꝛeachers and miniſters, which feede his flocke, plowe his grounde, and ſounde the Trumpet of his woꝛde, ſo godly, ſo learnedlye and paynfullye, as thy Lande ſeldome oꝛ neuer hathe taſted the like. Although Ciceroes dogs that ſhoulde barke at the Romiſhe Wolues, begin to ſnatche

Eſa. 49
Deut. 1
pſal. 10
Exod. 1
Eccl. 45

at

at the Christian belweathers.

Hee hath made a wine presse of Iudges, Iustices, and Magistrates, to presse the Hulke of controuersies and suites from the iuice, vice from vertue, falshood from trueth.

n 17.1. And all these hath he done, to moue vs to
oc.1.17. beleeue, that hee is God almighty, the first
ut.10.17 and the last, the God of Gods, Lorde of Lordes, and that besides him is none. To
ut.4,35. moue vs to feare the profoundnesse of his
m.11.33. riches, Wisedome, and knowledge, who is
ohn.3.20 greater then our heartes, and knoweth all
m.25. thinges, who yeeldeth wrath in the daye of
lm.7.13. Wrathe, to euerye one accoording to the hardnesse of his hearte: who if wee will not
ut.32.4 turne, hath whet his sworde, bent his bowe,
:12.13 and prepared the Arrowes of Death. To
louc him as true and faythfull, as Gentle and mercifull, who hath not dealt with vs after our sinnes, nor rewarded vs after our iniquities: But looke howe wide the East
l.102.10 is from the West, so farre hath hee set our sinnes from vs.

All these hathe he done to moove vs to seeke the Lorde with all our heartes, and

to

to bee zealous in the trueth of the ieolous God, which giueth not his glozy to another, which will haue vs all, oz no part of vs, and casteth the luke warm out of his mouth. To keepe our spirites, soules, and bodies pure, and without blame, to the comming of oure Lozde Iesus Chzist. To bee faithfull and constant, that we may receiue the crowne of life: to labour to ouercome, that wee may eat of the hidden Manna: to bee clothed with white aray, and to bee made Pillers in the Temple of God.

Deut. 4
Exod. 34
Esa 42.8
Apoc. 2.

All these hath hee doone to moone vs to girde our selues with truethe, to binde it aboute our Neckes, and to wzite it in the Table of our hearts, to flye the soft Pillowes of flatterye, the paynted cloake of dissimulation, the sharpe rasozs of slaundering, and speake the trueth eache one to another. To arme oure selues with righteousnesse, and to make good good, and euill euill, Darkenesse darkenesse, and lighte lighte, Sweete sweete, and sowze sowze, To put on the Shoes of peace, the Chayne that linketh Chzistians togyther with

the

hes. 4.3. the bonde of loue, the Image of Chriſt
l. 132.2,3 grauen in mans hearte, the ſweet dewe of
Hermon, and the pretious ointmente of
Aaron to the Leuites and ſeruauntes of
God. To mooue vs to keepe the garmentes
of innocencye, to laboure the woꝛke of God
poc. 16.15 in the day of this life, to caſt our Breade vp-
hn. 9.10 on the Waters, to deale our Breade to the
ſay 58.7 hungry, to bꝛing the pooꝛe that wander into
our houſes, when wee ſee the naked, to cloth
them, to looſe the bandes of wickednelſe,
to take off the heauy burdens, to let the op-
pꝛeſſed goe free, to bꝛeake euerye yoke of
the vngodlye, to helpe the blinde and lame,
ſay. 58. 6. the Widowe and fatherleſſe, the ſtraunger
and friendleſſe.

All theſe hath hee done to moouc vs like
enes. 6.41 pꝛudente Noahs, to builde the arke of a
good conſcience befoꝛe the ſloude of Judge-
ment do ouerflowe. Lyke pꝛouident Jo-
ſephs, to laye vppe the grayne of godlineſſe
en. 41.48 in the Barnes of our heartes, befoꝛe the
dearth of mercie ſhall bee. Like painefull
rou. 6.7 Antes to pꝛouide the foode of the ſoule, bee-
ccl. 18.18. foꝛe the Winter of iuſtice appꝛoche. Like
tractable patients to take the pꝛeparatiue

of repentaunce before the panges of deathe doe come. Like wise virgins to haue readye the Lampe of fayth, and the oyle of vertue, before the Bridegrome Christ Jesus do shutte the doores. Lyke good Stewardes to prouyde for the tabernacle of Heauen, before wee loose the office of this lyfe. In the dayes of fayre weather, of plentie, of Sommer, of health, of opportunite, of this lyfe, to remember our maker, and to serue him dutifully. And thus muche of the firste principall lesson. Math.25.1. Luke.16.8.

Trouble, age, sickneſſe, and death, bee Gods Bayliffes.

BUt the nature of man is so crabbed and frowarde, that commonly the mercies and graces of God doe little preuayle with him, and therfore when man forgetting the goodneſſe of God beginneth to ware secure and careleſſe, God hath certayn Bayliffes and scourges, as trouble sickneſſe, age, and death, which he sendeth foorth to arest them to come to his Courte of Justice, there to bee warned of theire duties, and fyned for theire offences. As the

Deut. 28.15 holy Ghoste dothe teache in the 28. of Deuterenomy, by Moses: If they will not obey the voyce of the Loyde their God, the Loyde shall sende vppon them trouble, cursing, and shame: The Loyde shall make the Pestilence cleaue vnto them: the Loyde shall smite them with pouerty, sickneſſe, and colde, drought blasting, and meldewe: the Heauen that is ouer their heads shall be brasen, and the Earth that is vnder them yron. In Deut. 32.18 the 32. of Deuteronomy. Thou hast forsaken the mightye God that begat thee and haste forgotten the LORD that made thee. The Loyd then sawe it and was angry, and sayde, I will hide my face from thee, and thou shalt be consumed with hunger, and burnt with heate and bitter destruction. I will also send vpon thee the teeth of Beasts, with the venim of Serpentes. Also he doth complayne by the Prophete Osee, your mother hathe sayde, I will goe after my louers, which gaue mee my Bread and my water, my wool and my flaxe my oyle and my wine. Therefore will I stoppe her wayes with thornes, & make a

a wall, that she shall not find her pathes. And by the Prophet Jeremy. Cast out this people, and let them depart? And if they say, whether shall we depart: Then tell them: Thus sayth the Lorde: Such as are appointed to death, vnto death: and such as are for the Sworde, to the sworde: and such as are for the famine, to the famine, and such as are for captiuity to captiuitie. Nimrod and his adherents forgat God, and sayde one to another: Come, let vs make bricke, and burne it in the fire, and let vs builde vp a City and a toure whose top may reach vnto heauen, that wee may get vs a name: But God sent his Bayliffe trouble, which arrested them with a Writ of confusion, and confounded their language, that one might not perceiue anothers speeche. Jobs sonnes forgat God, and made feastes euery one in his course, but on a day when they were eating and drinking in their elder brothers house, God caused his Bayliffe Trouble to arrest thē with a writ of Tempest, which smote the fowre corners of the house, & killed them all. The people of Israell

Ierem. 15.2

Gen. 11. 3.4

Iob. 1.4.

Exod.17.2. forgat God, and murmured for bread
drink: But God cauſed his bayliffe trou
ble, to arreſt them with a writ of warr
for the Amalechites ſmote a great num
ber of them.

Num.21.6. The people of Iſraell were weerye
their iourneye to the lande of promiſ
wherefore God cauſed them to bee a
reſted with a Writte of fire, whic
conſumed the vttermoſte parte of t
hoſte.

Num.21.6. The people of God blaſphemed Go
but hee cauſed them to be arreſted wi
a Writte of Fyrie Serpentes, whi
ſtong them ſo, that manye of the pe
ple of Iſraell were deſtroyed. The i

2.pa.36.14. habitauntes of Iuda and Hieruſale
treſpaſſed wonderfullye, according
all the wickedneſſe of the Heathen, a
polluted the houſe of God, and m
ked the Meſſengers of God, deſpi
his Worde, and euill vſed his P
phetes, wherefore the Lorde cau
them to bee arreſted, and fyned w
long Captiuity: for they were lede

2.Re.17.23. way priſoners vnto Babylon. T
tenne Tribes worſhipped ſtran
Gods, and walked after the rites of

Gentiles, and therefore GOD caused them to bee arrested, and fined with long captiuitie: for they were Prisoners amongest the Assyrians. Jeroboam King of Israell, hearinge the wordes of the man of God whiche cursed the Altar in Bethell, stretched forth his hande, saying, lay holde on him: But his hande withered, and hee coulde not plucke it in agayne. Okezias trusted in Belzebub of Elceron, and therefore hee did fall out of the Gallarie in the top of his house in Samaria, and died vpon it. Zedechias did euill in the sight of the Lorde, and Nabuchodonozer king of Babylon slewe his sonnes before his face, and put oute his eyes, and bounde him in chaynes, & carried him prisoner to Babylon. Alcimus generall to king Demetrius, commanded al the walls of the holy, & the monuments of Prophets, to bee pulled downe: But hee was plagued, and his mouthe was stopped, for hee was striken with a Palley, and coulde no more speake. Valerian the Emperoure cruellye persecuted the

1.Re. 13. 4.

2.Reg. 1. 1.

1 Reg. 25. 7.

1 Mac. 9. 55

Christians, whome Sapor Ki
of Persia tooke in Battayle,
did not onelye leade him about wit
leace like a bloudhounde, but also
him for a footestoole to get vppon
horse. Achab caused Naboth to be pu
death, for that hee refused to sell him
Vineyard: But both Achab himself w
slayne in battayle, and all his house
terly destroyed. Antiochus swelled
pryde against God: but God smote hi
with an incurable and inuisible plagu
the payne of the bowels (which was
medilesse) came vppon him, and hee f
downe from the Chariot that ran swi
lye, and bruised all his bones, and t
wormes came out of his body in abou
daunce, and whilste hee was aliue h
flesh fell off from him for paine and to
ment.

1 Reg. 21. 13

2 Mach. 9. 9.

They of the Church of Israell we
vnthankfull to God, and ascribed v
to Idols their breade and their Wate
their wool and their flare, their Oy
and their drinke: they glories in them
selues

selues, and made them Castelles and Towers: they were secure and careless, and gaue them selues to eatinge and drinking, and pastime: They followed the wickednesse of the Heathen, and mocked the Prophetes of God, and despised his worde: They gaue themselues to couetousnesse and wrong. They grewe in pride, infidelity, and contempt of God: and therefore GOD did arrest them with Trouble, with pestilence, with famine, with Swoorde, with fyre, with Serpentes, with captiuity, with destruction.

Wee of the Church of England, are unthankfull to God for our treasures, and Jewels, for our houses and landes, for our vnity and peace: his blessed worde and Sacramentes, and manye other his vnspeakable benefites and riche blessinges of GOD. Wee thinke they come not from GOD, but from oure Parentes, from oure Friendes, from oure witte and cunning, from our happe and laboure. Wee builde castles

and toures in the ayre to get vs a name.
So many heades, so many wits, so many
common wealths. Plato his *Idæa*, Ari-
stotles felicitye, and Pythagoras num-
bers, trouble moste mens braynes. Wa-
shers and woulders were neuer good
householders, deuisers & phansiers were
neuer good Common wealthes menne.
Phaeton thought that hee coulde haue
ruled Phebus Chariot, but his body
was to lighte for the flyinge Horses.
Nimrod thought hee coulde haue buil-
Gen. 11. 4. ded a Towre to heauen, but he wrought
Iud. 9. 15 confusion vpon earth. The Bramble
thought it coulde haue shadowed all
the Trees of Lybanon, but it brought
destruction. These lighte Phaetons,
these deuising Nimrods, disturbing
brambles, phansie many Chariots and
formes, deuise many towers and plats,
and promise manye shadowes of com-
mon wealthes, but the ende of all is in-
Iud. 9. 9 fidelity, confusion and destruction. The
figtree woulde not leaue his sweetenes,
the Oliue tree his fatnesse, the vyne his
wine, wherewith he did cheare both God
and man: neyther shoulde wee leaue the
sweetnesse of vnitie, the fatnesse and sub-
stanc

stance of religion, the wine of obedience, which doe please both God and man, and be carried away with the brambles of infidelitie and confusion.

Wee grow secure and careleſſe, we eate, we drinke, we buy, we sel, we plant, wee builde, wee pastime, and make merry. Euery one looketh that another shoulde serue God, they care not to serue God them selues. They thinke that Iob shoulde pray and sacrifice for them. The spirituall men (say they) shoulde keepe hospitality, the spiritual men shold see the people taughte, shoulde giue almes, shoulde liue according to theire profession: moste true, and therefore shoulde Gentlemen, and Noble men keepe Hospitality, shoulde see the people taught, giue almes, liue according to their profession. For all be, or ought to bee spirituall men. I knowe not whence that distinction of spirituall and temporall men came, I suppose from beyonde the Alpes. The worde of God doth acknowledge no difference of man but spirituall or carnall: and carnall none should bee. You are (sayth S. Peter to all generallye) a chosen people,

Iob. 1. 5.

1. Cor. 3. 1.

a regall priesthoode, a holye nation, th
you shoulde shewe foorth the vertues
him that hath called you out of dark
nesse into maruellous light. But the
that be called spirituall men haue the
liuings for the sayde purposes: and
haue they whome we cal temporall m
also. Their landes bee not their owne
2 Corin.4.7 they haue them not of their friends, the
haue them frō God, who giueth to euer
one according to his ability, and requ
Mat.25.15. reth agayne a reckoning according
his receipt: for one Talent of the se
uaunt and labourer: for two talent
of the farmer and merchant: for thr
talents of Gentlemen and knights:
moe of the Nobles and Counsayler
for most of the princes: whosoeuer ha
most liuing and authority, is most boun
to walke in the feare of God, and to
suche as bee vnder his gouernmen
brought vp in the knowledge and fea
Luke.16.1. of God. For euery one is Gods Stew
ard, and euerye Stewarde is bounde
make his accoumpt, according to his
ceipt, and charge.

We despise Gods worde, and mo

his Ministers, wee blaspheme God, and abuse his holy name, we worship strange Gods, our belly, our purse, our birthe, our landes, our witte and authority: wee trust more to Belzebub of Ecceron, and Apollo of Delphos, to coniurers and soothsayers, than to the Prophetes, and Apostles. Euery man hunteth his brother with a net: Euery man hunteth after Naboths vineyarde. Such as haue Lordshippes and Mannours, long after Naboths little field. They that haue too much, or spent too much, long after the vineyards of poore parsons and Vicars, and other that labour full truely in God his vyneyarde. 2 Reg. 1. 2. Mich. 7. 2 2 Reg. 21. 17

Wee swell in pride and contempt of God and man, disdayning one another, contemning one another, and are sory that another doth liue and thriue by vs: And yet we thinke that God can not, or doth not see it. Wee are clothed with the figge leaues of authority, of Parentage, of friendshippe, of selfe loue, of Flatterye, dissemblinge, and our owne fansies. Well, oure language hath not beene confounded: our Gen. 3. 7 Genes. 11

houses

houſes ſmitten downe: the Amale-
Exod. 17. 2. chites haue not preuayled againſt vs in
2. Reg. 25. 7 warre: Nabuchodonozor hath not kille
our children before our faces, bound v
in chaynes, caried vs awaye captiues
1 Mach. 9 we haue not beene ſtriken with palſeis
Rom. 2. 4 let vs not deſpiſe the great patience an
long ſuffering of God. Wee know wha
hath bene: God knoweth what may bee
and ſhal be. But be theſe things as the
ſhall bee, yet if theſe two bayliffes ca
not finde vs, God hath a thirde bayliffe
Bayliffe age, which will finde vs ou
and cauſe our ſtrong men or legges t
bow, the keepers of our houſe and hand
to tremble, our grinders and teeth to d
cay, thoſe that look out of the windows
and the eyes to be blinde, the dooꝛes an
lippes to ſhut, ſleepe to fayle, the daugh
ters of Muſicke and eares to bee deaf
the almond tree and head to be white, th
high ones and ſhoulders to ſtick vp, th
capers and reynes to waſte: for all the
when we feele them in our ſelues, or ſe
them in others, be Gods bailiffs to war
vs, and tell vs that it is time for vs t
prepare our ſelues to begin to remem
be

ber, and serue God.

But some can vse them selues so cun- Mat. 4. 3
ningly, that Bayliffe trouble, shall ne-
uer finde them. For if he seeke them with
pouerty, they will make stones bread ra-
ther than want. They wil hoard vp their
corn & wares, vntil the poore sorte hath
solde, and then sell it at their owne price,
or keepe it vntiil it be rotte. They will
varnish their wares, and make them
shewe fayre to the eye, though neuer so
bad to the vse: or they will leaue their
naturall and lawfull trauell, and vse
vnnaturall and vnlawfull multiplicati-
on of mony: or they will sell their lands
and liue by vsury: or they will set their
Landes vppon the Last, and stretch them
from sixe pounde a yeare to sixe score
pounde a yeare. Or they will make all
fish that commeth to Nette by sea or by
Lande, or they will transporte Corne,
butter, cheese, and all kinde of good ne-
cessaries, and that to them that neyther
loue Gods worde, nor this Countrey: or
they will sell their lands three or foure
times to bee sure.

If trouble seeke them by losse of friends,

they

they can comfort them selues with
commoditye that they reape of the
friends goods and lands, after they ha
worn blacke a while.

If trouble seeke them by displeasu
they will say that white is blacke, a
blacke white: they will runne wi
the hare, and holde with the Hound
they will carry fire in one hande and w
ter in another: They will play Air, Ai
Negat, Nego. They will leaue truet
iustice, and equity, and play the Engli
Coliar, who first mette King Henry
the first Souldiers, and was beaten
them, for that hee sayde he serued kin
Edward the fourth: Next he met kin
Edward the fourthes soulders, and wa
beaten of them, for that he sayde he se
ued king Henry the first: Afterward
met a thirde bande of men, to whom
hee aunswered hee serued the Diuel
who when they bad him be gone in th
Diuells name, so he aunswered he would
for (quoth hee) I haue beene beaten
king Henries men, and King Edward
men, for aunswering that I serued th
one, and then the other, and now I ha
sayd

yde I ſerue the Diuell, I go without
urt, he is the beſte mayſter I met with
his moꝛning. They will leaue their du-
ies towardes God, their Pꝛince, and
heir Countrey, rather than by diſplea-
ure to fall into trouble,

Some partly by the goodneſſe of na-
ure, partly by diet and exercciſe, partly
oy medicines, will oꝛder their bodye in
uch ſoꝛt, that bayliffe ſickneſſe ſhall not
nde them. And ſome with fayꝛe and
leaſaunte houſes, with their warme
nd ſoft apparell, with their choyſe of
eates and dꝛinkes, with their ſeuerall
aſtimes and recreations will cheriſh
ge in ſuch ſoꝛte, that hee ſhall little oꝛ
othing greeue them. Mary yet God
ath yet one ſure and truſtye Bayliffe,
ailiffe death, which neuer fayleth him.
oꝛ he neuer returneth *Non eſt inuentus in belua mea*, but bꝛingeth *corpus cum cauſa*. Be he old, be he yong, rich oꝛ poꝛe,
Loꝛde oꝛ Lady, knight, oꝛ Emperour, he
keepeth them without bayle oꝛ mayn-
pꝛiſe. This bayliffe can neither be decei-
ued by ſubtilty, noꝛ allured by beautye,
noꝛ coꝛrupted by mony, noꝛ withſtood by
ſtrength.

When

When death commeth: there is no d
to escape: Be it to day, be it to morro
it will be, it is a debt, it must bee pay
Striue man neuer so much, this senten
definitiue of God shall neuer bee reu
sed, earth thou art, to earthe thou sha
Genes. 3. 16 Liue you neuer so long, you must sa
with Iob: The graue is my house, dar
Iob. 17. 13. nesse is my bed, I sayde vnto rottenes
you are my father: I sayd vnto ỹ worm
you are my mother, you are my sisters

What say some, I haue in bank
hundred thousand pounds, my plate,
iewels, my lands are worth as muc
and yet must you say: The graue is
house, darknesse is my bedde: yet m
you say to rottennesse, you are my
ther, and to the wormes, you are my
ther, you are my sisters. But I am a
to ouerrule any case in the lawe, I
able to be an Embassadour throughy
worlde, I haue the knowledge of
tongues and learning, I am able
serue any Prince in the fielde, I am
ble to bee of counsayle with any pri
Christian. Yet must you say, the gra
is my house, &c. I am a Gentlem

noble man, I came in with the conque-
or, I can fetch my pedegree long before
he Conquest, a king was my father, a
Queene was my mother, a King my bro-
her, a queen my sister: yet must you say,
The graue is my house, darknesse is my
ed: yet must you say to rottennesse, you
re my father, and to the wormes, you
re my mother, you are my sisters. For
he siluer threades and sinewes shall
retche, your golden caule, and brayne-
inne shall shrinke, your spring and
eart, your pipes and Arteries shal fail,
our cisterne and wheele, your liuer and
omacke shall be dried vp, and consu-
ed, and man shal goe to his long home,
nd dust to earth, from whence it came.
nd now followeth the third principall
sson.

That eche one shall rise againe, and giue an account to God of his doings.

THe earth is a mistresse vnto vs of our
resurrection: whose trees, floures and
earbes do dye in Winter, and reuiue in
ommer. The day, the moneth, the yeare,
e spring, the sommer, the winter, doe

passe, and return again, & teach our re
rection. We our selues once in 24 hou
do as it were dye in sleep, but the m
ning awaketh vs out of sleepe, al
sheweth vs a manifest token of our re
rection. But wee maruell howe the
and rotten bones can bee fetched ou
the sea, out of the earth, out of the a
againe. Hee that fetcheth the sunne a
Num. 17. 8 of his caue euery morning: he that (as
were) quickneth the deade Moone ev
moneth: hee that caused Aaron his
that had beene many yeeres dried, in
night to bud, blossome, and beare ripe
monds, can also bring the dry bones
of the graue, sea and ashes, and cause
to beare ripe and perfect flesh. And
should we doubt, that of the rotten
a perfect body may spring, since we se
daily experience, that of rotten corn,
fect corn doth grow, & that of rottē s
& kernels, perfect seeds and kernels
come, which be clothed w̄ stalk, husk,
leaues: & this mortality shall put on
1 Cor. 15. 53 mortality, & this corruptiō incorru
Ioh. 5. 25 John. 5. The houre shal come, when
be in the graue shall hear the voice o

So

Sone of God, and shall come foorth.
Rom.8. If the power of him that raised Rom.8.11
Jesus from the dead dwelleth in you,
that raised vp Christ frō the dead shall
so quicken your mortall bodies. For as
Adam all doe die, so in Christ all shall 1.Co.15.22
made alive. Apoc.20. I sawe (saith S. Apo.20.11.
John) a great white throne, and one that
sate on it, from whose face fled away both
heauen and Earth. I saw the dead both
great and small stande before God. For
the sea gaue vp her dead, that were in her
it: death, and the graue gaue vp ẏ dead
that were in them, and they were iudged
euery one according to their woorkes.
And whosoeuer was not written in the booke
of life, were cast into the fire. As S. Joh. Math. 3 12.
Baptist saith, hee hath his fanne in his
hande, and will make cleane his floore,
and gather his Weate into his garner,
but will burne vp the chaffe with vnquē-
chable fire. In the time of Harueſt, in Math 13.30
the ende of the worlde, the Sunne of
righteousnes shall sende foorth his Angelles, and
they shal gather out of his kingdome, all
things that offende, and them that do in-
iquitie, and shall cast them into a foornace

of fire, there shall be weeping and gn
ing of teeth. Then shall the iust shin
the sun in the kingdom of the father.
kingdom of heauen is like vnto a dr
Mat.13.47. net, cast into the sea, that gathereth
kind of things: which when it is full,
draw to land, & sit & gather the good
vessels, and cast the bad away: so sha
be at the end of the world. The ange
shal go forth and seuer the good from
bad: & shall cast them into the furnac
fire, there shall be wailing & gnashin
teeth. When the sonne of man comm
in his glory, and all the holy angels
him, then shall be gathered all nati
and he shall seperate them one from
ther, as a shepheard seperateth his sh
from the gotes. And he shall set the
on his right hande, and the gotes on
left: Then shall the king say to the
his right hande, Come ye blessed o
father, inherit yee the kingdom prep
for you from the foundatiō of the w
Then shal he say to them on ẏ left
depart frō me ye cursed into euerla
fire, which is prepared for the Diu
his angels. And therfore S. Paules

to the Corinthiãs is very necessary, wher
he sayth: Let euery man take heede, how 1.cor. 3.11.
hee buildeth, for other foundation can no
man lay, then that which is laid, which is
Jesus Christe. And if any man builde on
this foundation, golde, siluer, pretious
stones, timber, hay, or stuble: euery mans
worke shall be made manifest, for the day
shal declare it, bicause it shalbe reuealed
by the fire: & the fire shal try euery mans
worke of what sort it is. If any mans
worke that he hath built vppon, abide, hee
shall receiue wages, if any mans worke
burne he shal loose. Behold the Lord wil
come with fire, and his Chariots like a
whirlwind, that hee may recompence his Esay 66.15
anger with wrath, and his iudgement
with the flame of fire: for the Lorde will
iudge with fire and with his swoorde all
flesh. Thou after the hardnes of thy hart,
which can not repent, heapest vnto thy
selfe wrath in the day of wrath, and of Rom. 2.5
the iust declaration of the iust iudgment
of God, who wil rewarde euerye one ac-
cording to his workes, that is, to them
which by continuance of wel doing, seek
glory and honor, and immortalitye, eter-

nal life: but vnto them that are conten
tious, and disobey the trueth, and obe
vnrighteousnes, shal be indignation an
wrath, tribulation and anguish, vpon th
soul of euery man that doth euil. For w
must al appear before the tribunall seat
of Christe, that euery man may receiue
2.cor. 5. 10. things ỳ are done in his body, accordin
to that he hath done, whether it be good
or euill.

Learne therefore to remember your
maker in the dayes of your youth, for ei
ther trouble wil come, or sickneſſe will
come, or age will come, and death will
come, and wee shall arise again, and the
iudge will come, which wil neither shew
fauour nor mercie, nor receiue monie, nor
allow repentance. Heere let euerie soule
repent whilſte ther is place and time for
mercie: for there is onlie time and place
for iustice. The daie of iudgement shall
come, in the which pure hearts shal more
auaile, than faire words, and a good con-
science, than great treasure. And though
some may think that that day is far hēce,
let him be sure, ỳ his last daie is not farre
hence: And looke how this his last daie

in

in this worlde shall take him, so shall the last daie in the next worlde find him. For such as he dieth in this daie, such shall he be iudged in that daie. And therefore S. Hierome saith well, whether I eate or drink, or whatsoeuer I doe, me thinke I heare this sounde alwaies in my eares: *Surgite mortui, & venite ad iudicium*, Arise ye dead and come to iudgement. God be mercifull vnto vs, and blesse vs, and shew vs the light of his countenãce, be mercifull vnto vs, that in the youth of this life wee may bee thankfull to the mercifull and gratious God, for his infinite mercies and blessinges: And that wee may learne to beleeue in him as almighty, to feare him as iust, to loue him as mercifull, to be zealous in his truth, holie & constant, that we maie gird oure selues with trueth, put on the Brestplate of righteousnes, the shoes of peace, take the shield of faith, the swoorde of the spirite, which is the woorde of God, and the helmet of saluation, and to watch, and praie with all perseuerance, that we may keepe the garmentes of innocencie, labour the woork of God in the day of this life, yeelde the sweete grapes of iudgement, Hierom. psal. 66. 4

ment,

ment, cast our bread vpon the wate
the paore, that when Christe Iesus
come to iudge both quick and deade,
may be deemed the good corn to be
vp in the grainer of blisse, the good fi
be put into the vessels of glory, and
for euer with God the father, Go
Sonne, and God the holye ghoste:
whome be all honour, praise, and g
ry, both nowe, and euer-
more. Amen.

x 60833